

Slave Trading.

A correspondent of the Christian Freeman, writing from Baltimore, gives a graphic description of the slave trading establishment of Hope H. Slater, who during the spring and fall, often has on hand three hundred slaves. The following is his description of a sale which he witnessed.

In the short time which I spent here, and at this time of year, when very little business is done at the establishment, I had no expectation of meeting an advertisement of any interest—but one occurred—to me new, and intensely thrilling, though to one who has lived a few months in a slave state, the most common and unvaried occurrences. It was simply the sale of a man—a human being and a Christian, bargained for and delivered, like a beast. While the clerk was showing me about the premises, a couple of gentlemen appeared at the gate—and were immediately admitted by him. "Well," says one of them, "I have concluded to take him. I think it will be best to put some handcuffs on him—won't it?" The clerk replied that he thought it would, and went into the office for a pair. On his return, he called one of the negroes by name—and from the corner of the yard where half a dozen of them were standing together, a very bright looking young man, of about 20 years of age came up. He wore a handkerchief tied round his neck—inside of his shirt-collar—with no coat or hat on. As he came up, the purchaser rudely, and with a coarse remark, though not ill-natured, pulled off his handkerchief, telling him that it was no way for a decent man to wear his cravat. He then asked him if he had any other clothes. The boy told him that he had a coat and hat—upon which he was ordered to hurry, and put them on. He went into one of the sleeping departments—and presently, though not till he was called after for being so long, came out with a decent looking black hat, and blue frock coat. "Why," said his new master, "you look like a Major." "Stand out here, and let us see how you look." "The boy said nothing. "Can you fiddle?" asked the master. "No, sir, I cannot," said the boy. "Well, you can dance, can't you?"—he said the boy. "No, sir," said he. "I used to dance—but I have forgot how, now." "Oh," said one of the other men, "you belong to the church, I reckon—don't you?" "Yes sir," said the boy. "Well," said his master, "I will have that out of you pretty quick. You belong to my church now." As he said this, he went up to the boy and put the handcuffs on his wrists, and after a few minutes more talk, they went away, with the slave following in his handcuffs close behind them.

I suppose this one of the mildest specimens of man-selling, and that a southerner would wonder at the manly sensibility that could find anything in it to be affected at—but I must say that it sickened me—and that it was with no diminution of disgust at slavery and of contempt for the base trafficker who could grow rich on human sorrows, that I left the human ware-house of Hope H. Slater.

While speaking of this individual, I must give you an interesting incident connected with him, stated to me by a Baltimore lawyer. A few weeks ago an agent of Slater, purchased a handsome mulatto girl in Virginia, and brought her to Baltimore, for the purpose of shipping her to New Orleans. There is a law of Maryland that no slaves from other states shall be brought into the state—and accordingly this girl, by the operation of the law, was at once free. I do not know the precise character or the terms of the law, but my informant told me that there was no question that the girl was legally free. She found friends in Baltimore, who interested themselves for her—and a lawyer brought a petition for freedom, (the ordinary process here,) in her name, to the County Court of Baltimore County. The case excited much interest. The girl was so near white, that a careless observer could not have distinguished her by her color, from the crowds around. Slater made a desperate defence, as she would of course be of great value to him in the New Orleans market. The case was poorly managed for her—and for this reason in part perhaps, though there seemed no question about the facts, the jury could not agree in her favor. They first came in equally divided, and were sent out again by the Judge—and finally either agreed against her, or hopelessly disagreed, which were the same to her—as the presumption was against her, and she was to make out her own case, and get a verdict in her favor, or remain a slave. She was returned as a slave to the merciless Slater, and by him, it is supposed, shipped off immediately to New Orleans. Her fate there, no one can doubt. I presume the jury in this case, would have decided in her favor, if it had not been for the fact of her having really been a slave in Virginia—and though legally free in Maryland, it seemed to their slaveholding consciences less a violation of right to re-convert her to slavery, than it would have been to have condemned a bona fide free person. As juries are very apt to do, they took the law into their own hands, as well as the facts. Still as it was by mere law, and that law a violation of natural right, that she was a slave before, it would seem as if she should now, even slaveholders being judges, have the benefit of the law, when its operations chance to be in her favor. This case affords a good illustration of the fair chance which we are told the law in the slave States gives a free man, claimed as a slave, to prove his freedom. He can bring his petition for freedom against the unjust claimant—when he is allowed the privilege of proving to the satisfaction of twelve jurors, probably slaveholders—that he is a freeman—not of waiting till the claimant has proved him a slave. The presumption is that he is a slave; and by this presumption he is held, until the jury unanimously decide in his favor. The kidnapper has only to secure one base, unprincipled oppressor on the jury, and he secures a disagreement, which is as good for him, as a verdict of the whole twelve in his favor. If this man's negro hatred is not motive enough, it is very easy to add motive in the shape of money, and if the negro be a man of high value in the market, he can well afford to pay a very good bribe.

I am told that this Slater has made himself very rich by his slave-trading; and makes a great display of his wealth in the city. I was gratified, however, to learn that he is regarded with contempt by all the respectable portion of the community. The slaveholders themselves despise his business; and were it not for his wealth, he would not find his way into any society but the lowest. His money, like money everywhere, procures him some outward respect. A northern gentleman who has resided for some time in the city, told me that a slave-trader here is regarded exactly as we at the North regard a grog-seller; and Hope H. Slater is in society, here, exactly what a man who had grown rich in a grog-shop, would be in Hartford. A Methodist Society have just been building a splendid church here; and on selling their slips a short time ago, Slater bid off the most expensive one. Another gentleman, a wealthy member of the church, without knowing who were to be his neighbors, bid off the one next behind. The next Sabbath, on taking his seat, the latter found that the notorious slave-dealer was seated with his family, next before him; and was to be the object on which his eyes were henceforth constantly to rest, during divine service. On leaving the church, he at once declared that he would never sit in his own seat again, while the one before him was thus occupied—and I am told that he has ever since provided himself a seat elsewhere.

THE FREEMAN.

"Plant as reeds where Freedom's waters glide—
Firm as the hills to stem Oppression's tide!"

MONTPELIER, VERMONT, FRIDAY, JUNE 28, 1844.

LIBERTY TICKET.

Nominated by the National Convention, May, 1843.

FOR PRESIDENT,

JAMES G. BIRNEY,
of Michigan.

"Our own slave-states, and especially the more southern of them, in which the number of slaves is greater, and in which, of course, the sentiment of injustice is stronger than the more northern ones, are to be placed on the list of decaying communities."

"The question now for the North finally to decide is—shall the slave states draw us down with them, and both perish, or shall we, by a decided and consistent exertion of virtuous energy, save ourselves and them from destruction?"—James G. Birney.

"I allow not to human laws, be they primary or secondary, no matter by what numbers, or with what solemnities ordained, the least semblance of right to establish Slavery, to make property of my fellow, created equally with myself, in the image of God. Individually, or as political communities, men have no more right to enact Slavery, than they have to enact murder, or blasphemy, or incest, or adultery. To establish slavery is to destroy right, to trample on justice, the only true foundation of Government. Governments exist, not for the destruction of liberty, but for its defence—not for the annihilation of men's rights, but their preservation."—Birney on Annexation.

FOR VICE PRESIDENT,

THOMAS MORRIS,
of Ohio.

"I rejoice, that the abolition of slavery throughout the civilized world is no longer problematical; it seems to be almost universally conceded that this stupendous fraud upon a portion of the human race is fast drawing to a close, and the great question with us is truly, what measures are best suited to accomplish this desirable end in the United States."

"Political action is necessary to produce moral reformation in a nation; and that action, with us can only be effectually exercised through the ballot box. And surely the ballot box can never be used for a more noble purpose, than to restore and secure to every man his inalienable rights."—Thomas Morris.

Whig Candidate for President,

HENRY CLAY.

"I know there is a missionary dogma which holds that negro slaves cannot be the subjects of property. I shall not dwell long upon this speculative abstraction. That is property which the law declares to be property—Two hundred years of legislation have sanctioned and sanctified negro slaves as property."

"If I had been a citizen of Pennsylvania when Franklin's plan (of gradual emancipation) was adopted, I should have voted for it; because, by no possibility could the black race ever gain the ascendancy in that State. But if I had been then, or were now a citizen of any of the planting States—the southern or south-western States—I should have opposed, and would continue to oppose, any scheme whatever of emancipation, gradual or immediate."

"It is NOT TRUE, and I REJOICE that it is not true, that EITHER of the two great parties in this country has any DESIGN or AIM at ABOLITION. I should DEEPLY LAMENT if it were true."—[Clay's Speech in the Senate, Feb. 7, 1839.]

Democratic Candidate for President.

JAMES K. POLK.

A slaveholder of Tennessee.
As Speaker in Congress, he gave great license to rovery and insubordination.

His greatest claims are, that he is in favor of the immediate annexation of Texas, at all hazards, and is a pet of Gen. Jackson.

"The convention which nominated Mr. Polk resolved*** that all efforts of the abolitionists or others, made to induce Congress to interfere with questions of slavery, or to take INCIDENTAL STEPS in relation thereto, are calculated to lead to the most alarming and dangerous consequences, and that all such efforts have an inevitable tendency to diminish the happiness of the people and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions."

LIBERTY STATE TICKET.

FOR GOVERNOR,

WILLIAM R. SHAFTER,
OF TOWNSEND.

FOR LIEUT. GOVERNOR,

AARON ANGLIER,
OF MIDDLEBURY.

FOR TREASURER,

HARRY HALE,
OF CHELSEA.

For Representatives to Congress:

FIRST DISTRICT,

OSCAR L. SHAFTER,
of Wilmington.

SECOND DISTRICT,

TITUS HUTCHINSON,
of Woodstock.

THIRD DISTRICT,

WILLIAM H. FRENCH,
of Williston.

FOURTH DISTRICT,

GEORGE PUTNAM,
of Albany.

For State Senators:

WINDSOR COUNTY:

William Warner,
Austin P. Chase,
Oliver Gleason,
Sumner A. Webber.

ORANGE COUNTY:

Charles Carpenter,
Pliny Day,
George May.

BENNINGTON COUNTY:

Lemuel Bottom,
Cyrus Armstrong.

ORLEANS COUNTY:

George H. Page.

LAMOILLE COUNTY:

Daniel Dodge.

PAPERS FOR THE CAMPAIGN!

Spread the LIGHT and TRUTH!!

DEEPLY impressed with the conviction, that the strenuous efforts of the two leading parties to bring freedom of Vermont into the support of men and principles utterly at variance with our Declaration of Independence, the dearest rights of man, and the positive commands of God, should be met with corresponding efforts on the part of the friends of freedom and humanity—the publisher of this paper proposes to furnish the FREEMAN for twenty weeks, commencing the first week in July, and ending the second week in November, (being one number after the Presidential election) at the following low rates:

Five copies, sent to one address,	\$2 50
Ten do do do do do	4 00
Twenty do do do do do	6 00

Smaller or larger numbers at the same rate.

No papers will be sent on these terms unless the money is forwarded in advance; and in no case shall we incur expense in transportation.

Now, friends, what say you—shall Vermont send up her voice to strengthen the foundations of that giant Iniquity, which drinks its daily cup of human blood, and sends poverty and moral death throughout the whole land? Or will you, by a little effort in your towns and school-districts, procure a bundle of these papers, and also a supply of tracts, and thus scatter the living coals of truth upon the heart of every voter, until, on the approaching Sabbath of the freeman,

"Loud as a summer thunderbolt shall waken
A PEOPLE'S VOICE!"

Oh, let that voice go forth! The bondman, sighing,
By Santee's wave, in Mississippi's cane,
Shall feel the hope, within his bosom dying,
Revive again.

Let it go forth! The millions who are gazing
Sadly upon us from afar, shall smile,
And unto God devout thanksgiving raising,
Bless us the while."

J. POLAND.

June 21,

WASHINGTON COUNTY LIBERTY CONVENTION.

A notice of this Convention, which will convene on the third of July, will be found on the third page. We doubt not, the announcement that Rev. Mr. Pierpont is to address the meeting, will insure the presence of all the friends of the slave, not only from all parts of the County, but also from the adjoining counties. Such a rare opportunity for a county meeting has not before presented itself. Let us show our faith by our works.

Temperance Lecture.

Rev. John Pierpont of Hollis street Church, Boston, is expected to deliver a Temperance Lecture, at the Brick Church, in this village, next Tuesday afternoon (July 24,) at 5 o'clock.

Let no friend of temperance deny themselves the privilege of hearing this champion of the good cause. Probably no man in New England has waged war against King Alcohol under more trying circumstances, or done more successful battle upon the various departments of his army. With his beautiful, soul-stirring poetry, every school-boy in the State is doubtless familiar.—His eloquence as a public speaker is scarcely less celebrated than his poetry.

A ride of fifteen or twenty miles ought not to prevent the friends of humanity from hearing him.

Dr. Bond, editor of the Christian Advocate and Journal, a man who says some smart things, and more weak and silly ones, than any other man we know of, complains most bitterly, that the southern delegates forsook him in the late election of editor. He seems to think that his abuse of the abolitionists, should have secured him different treatment from them. When will men, who are trying to please both the friends and enemies of liberty, learn that they cannot serve two masters?

"The old cock crows and the young ones learn." The Cincinnati Commercial, of the 15th states that a duel was about to be fought between a Mr. Hopkins and one of Henry Clay's sons. The arrangements were with pistols, at ten paces distance. The paper says "if he (Hopkins) fights with young Clay, he will catch it, for he is said to be as good if not the best shot in Kentucky."

Beecher's Sermon on Judelling, and Lovejoy's Sermon on the alliance of Jehosephat and Ahab, are for sale at the Freeman office.

TEXAS.—The Times takes ground very decidedly, since the nomination of Polk, for the annexation of Texas. We suppose the Democratic papers will generally follow suit—but not all of them. The N. Y. Evening Post opposes the insane project with great zeal—but with greater inconsistency, supports the nominees of the Baltimore Convention. Alas! that such a spirit as Bryant's should bow so servilely to the slavery of Polk!

POLK'S CONNECTION WITH SLAVERY.—The Polks are among the largest slaveholders of the South. Lucius, the brother of James K., married a lady who owned two thousand of these chattels. James K. is also the owner of a great number, whom he hires out through the State, bargaining with the employers for so much a year, generally from \$100 to \$150, with board, clothing, and payment of the doctor's bill. The first is positive—the others depend on the pleasure of the employer.

We suppose Leonidas Polk, the splendid slaveholding bishop of the south-west, is of the same family.—Morn. Chron.

HARD TO SWALLOW.—The Editor of the Norwich Aurora is a religious man with some anti-slavery tendencies. The nomination of Polk took him somewhat by surprise, but he submits to it with the best grace he may, as an act of allegiance to the party. "Hitherto," says he, "every democratic president, with the exception of Mr. Van Buren, has been a slaveholder, and we confidently entertained the hope that in this instance, a selection for the presidency would have been made from the free states." "Vain hope—the overseers could no longer trust a 'northern man,' even though one of 'southern principles.' Slavery rules, and the recent Whig and Democratic nominations furnish an additional illustration of this fact, so degrading to the North. Better leave the services at once, friend Trench, and prove your Democracy by withdrawing your support from a practical despot."—Christian Freeman.

Holley Monument Meeting.

The convention was called to order at 10 o'clock, June 12, by J. C. Jackson, and the following officers chosen: President—Chas. O. Shepard, of Wyoming; Vice Presidents—J. W. Porter, of Jefferson, G. S. Loomis, of Onondaga, J. B. Pratt, of Stuben, J. A. Wills, of Pittsburgh, Pa., W. L. Calkins, of Milwaukee, W. T. Russell Wells, of Michigan, Rev. Mr. Parmelee, Mass.; Secretaries—L. P. Noble, Onondaga, D. C. Curtis, Wyoming, J. M. Whiton, Mass. The remainder of the day and evening were spent in listening to very eloquent speeches from Alvan Stewart, Esq., H. Bradley, Gerrit Smith, J. C. Jackson, S. R. Ward, Mr. Wills, and others, and in raising funds for the gratuitous distribution of Anti-slavery tracts.

June 13th. At half past 6 o'clock, A. M., the procession formed at the Court House and marched to Mount Hope, (two miles distant) the place where now repose the remains of the lamented Holley. A multitude were on the spot before the procession arrived. The number present was estimated to be from 7,000 to 10,000—a great gathering, and, by the way, a proud day for the Liberty cause. Thousands will remember with sincere & devout pleasure the scenes of the occasion.

The exercises commenced by singing the following Hymn prepared for the occasion by Rev. John Pierpont, of Boston.

AIR—God save the King.

Here, where young Summer weaves
A screen of tender leaves,
Over thy grave,
And the wood-robin's wing
Around is fluttering,
Thy requiem we sing,
Friend of the slave!

Here, in this leafy aisle,
A monumental pile
To thee we rear;
That strangers as they're led,
These shady paths to tread,
May linger by thy bed,
And drop a tear.

Why, brother, should we mourn?
Long hast thou bravely borne
A false world's frown;
Yet He, for whose dear sake,
Thou didst that burden take,
Well knowest how to make
Thy cross thy crown.

How glowed thy lips, thy pen,
When for thy fellow men,
For e'en the thrall,
Thy spirit dared to be,
With God's own freedom free,
And publish His decree,
'FREEDOM FOR ALL!'

Tears—many tears—will yet
These cold mute marbles wet,
Servant of God,
And clouds, in mourning drest,
Low trailing from the West,
And stars, that watch thy rest,
Bedew thy sod.

- Prayer by Rev. Samuel Wells.
- A Hymn, composed for the occasion by Wm. H. Burleigh, of Hartford, Ct.
- Erection of the monument.
- Address by Gerrit Smith.
- Singing.
- Prayer by Rev. S. R. Ward.
- A Tribute to departed worth by G. W. Clark.
- Benediction.
- The widow of Mr. Holley and her five daughters were present.
- During the business session \$660 were raised on the spot for gratuitous tract distribution.
- The address of Mr. Smith is highly applauded, and will be published.
- The monument is a marble obelisk about 11 ft. high, placed upon a pedestal of the same material. Upon one of the sides is a medallion containing an accurate profile likeness of the deceased. Beneath the medallion is the following inscription:

MYRON HOLLEY,

Born in Salisbury, Connecticut,
April 20th, 1789,

Died in Rochester, March 4, 1841,

He trusted in God and loved his Neighbor.

On the opposite side—

THE LIBERTY PARTY

of the

United States of America,

Have erected this Monument

To the memory of

MYRON HOLLEY,

The Friend of the Slave;

One of the earliest

As well as most effective

of the

Founders of that Party.

Thomas Morris.

We do not know what secret slanders may be circulated by Whigs and Democrats with regard to the personal character of the Liberty candidates. Whatever may arise, we wish our friends to understand that Birney and Morris are both men whose personal character is absolutely without reproach. Purer and more trustworthy and competent men were never presented before the American people. As Mr. Morris is not a member of any church, it appears that some person has circulated a story in the west that he is an infidel. This slander is set at rest by the following letter in the Western Citizen:—

Mr. Eastman, I wish to rebut what I believe to be a vile slander on the character of the Hon. T. Morris, ex-senator of the United States, and the Liberty party candidate for vice-president. It is said that a report is in circulation that Mr. M. is an infidel in principle, and that some of the Liberty men cannot give him their support at the coming election, on that account. Now, sir, permit me to say that I have had the honor of some private interviews with Mr. M., in which I spoke to him freely on the subject of religion. I heard him say, both in private, and in one of his public addresses, that he frankly acknowledged that he was not a professor of religion, nor yet a member of any church. He regretted it, and acknowledged with shame that he had lived so long without religion. He however hoped that this would not always remain his condition. He added that he was a firm believer in the Bible as the word of God, and that there was no other hope of salvation and final happiness but what was therein revealed. His father and one of his sons were ministers of the gospel. His family are pious. So much I heard him say. I would add that I had the pleasure of hearing from Mr. Morris the first Bible anti-slavery discourse that I ever heard delivered in a pulpit on the Sabbath. I thought it one befitting the lips of a Christian, and a divine.

PETER JONES,

Wesleyan preacher in charge of
Farmington Circuit, Ill.

CORRESPONDENCE.

For the Green Mountain Freeman.

Mr. Pierpont at Stowe.

MR. EDITOR: Will you allow the public through your columns to be informed that a National Celebration of the glorious Fourth will be had at Stowe, up in 'spunky Lamoille,' this year. John Pierpont, of Boston, will be the Orator of the day. A Brass Band has been engaged to be in attendance on the occasion. Such preparations for the public entertainment will be made as the citizens of our town can well furnish. We shall dispense with the usual mere animal excitements, such as the military show, guns, drums, the ardent in all its forms, &c., and endeavor to supply the place with more of the genuine patriotic, intellectual & moral. The public exercises will most likely be attended in the grove, if the day should be pleasant. The procession will form from Raymond's Hotel, at 10 o'clock, A. M. A programme of the further proceedings will be furnished the public on the occasion. Per order of Committee.

Stow, June 24.

Windsor County Liberty Convention.

Agreeable to notice, the Liberty Party held a convention at Royalton, on the 19th June, to nominate candidates for the State Senate.

The convention was called to order by William Warner, one of the County committee. Hon. Titus Hutchinson was appointed President, and W. Warner secretary.

Appointed a committee of one from each town represented, to nominate a Senatorial ticket.

The committee reported the names of

WILLIAM WARNER,
AUSTIN P. CHASE,
OLIVER GLEASON,
SUMNER A. WEBBER,

as candidates for the Senate. The report was accepted, and the nominations unanimously confirmed by the convention.

TITUS HUTCHINSON, Pres't.

WM. WARNER, Secretary.

For the Freeman.

Lamoille Co. Liberty Convention.

Pursuant to a call, the friends of Liberty and of the natural equality of all men from the several towns in the county, assembled at Hydepark, June 22, 1844. The convention was called to order by B. H. Fuller, Esq., and prayer offered by Rev. J. Gleed.

Convention was organized by calling John West Esq. to the chair, and appointing C. H. Parker Secretary.

The following gentlemen were chosen a committee to report a list of officers for the organization of the convention, viz: A. Raymond, E. P. Fitch, B. Darling, E. Scott, and C. H. Clark.

Voted, that we cordially invite all gentlemen present to take part in the deliberations of this convention.

The committee reported the following list of officers, which report was accepted and adopted:—
JOHN WEST, Esq., President.

Col. A. Raymond, } Vice Presidents.
ABEL CAMP, Esq., }
Charles H. Parker, } Secretaries.
Daniel Lothian, }

A committee on resolutions was raised, consisting of Messrs. J. Gleed, J. Poland, C. T. Richardson, C. H. Fuller, C. L. Knapp, and S. Bingham.

A committee of one from each town represented was chosen by the towns separately, to present a candidate for the consideration of the convention, as a candidate for the State Senate.

Adjourned till 2 o'clock.

Afternoon. John Gleed, from the committee on resolutions, reported the following, which were separately read, discussed, and unanimously adopted:—

1. Resolved, That we believe slavery to be wrong under all circumstances, and that it is subversive of the rights of man, and a sin against God.

2. Resolved, That according to the principles propagated in '76—the intention and expectation of the Fathers of the Revolution, and our well-known political creed, ours is the last country that should wither under the curse of slavery; whereas it is the abode of the most despotic, vicious, cruel and disastrous system that ever existed.

3. Resolved, That as slavery is found neither in the Bible or the Federal Constitution, yet is found both in church and state, there ought to be but one feeling and one action about such a monster of wickedness—and that for its immediate expulsion.

4. Resolved, That our principles as abolitionists bind us to use every effort in our power to prevent the annexation of Texas to the Union.

5. Resolved, That the intention of the Liberty Party, to unite the patriotism and philanthropy of the nation, north and south, to rescue the government from the dominion of the slave power, and to overthrow the great system of oppression, has our unqualified approbation, and we hereby renew our pledge to use all the lawful means in our power to make it the predominant party of the country.

6. Resolved, That the Whig and Democratic parties, so called, are chained to the car of slavery, and by their policy are supporters of that engine of despotism; therefore, the friends of liberty and justice cannot, without a sacrifice of principle, support with their suffrages the candidates of either of these parties.

7. Resolved, That Messrs. Clay, Polk and Tyler, who rule our slaves, and glory in seeking to extend the dominion of slavery, and to make it perpetual, are unfit to rule over a free people.

8. Resolved, That we recognise the condition of millions of American slaves as a fit theme for the pulpit; and that those who abet, apologise for, or in any way support slavery, participate in its crimes, and practically wish its continuance.

9. Resolved, That we will carefully avoid all entangling alliances with the pro-slavery parties in